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Four Archetypes



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# Carl Gustav Jung

## Four Archetypes

Mother, Rebirth, Spirit, Trickster

Translated by R.F.C. Hull



London and New York

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## Four Archetypes

**“Jung believed that the unconscious is not merely the hiding place of demons but the province of angels and ministers of grace, which he called the ‘archetypes’, . . . symbols of all the inner forces that work toward unity, health, fullness of life, and purposeful conscious development.”**

*Lewis Mumford, The New Yorker*



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## EDITORIAL NOTE

The concept of archetypes and its correlate, that of the collective unconscious, are among the better known theories developed by Professor Jung. Their origins may be traced to his earliest publication, "On the Psychology and Pathology of So-called Occult Phenomena" (1902), in which he described the fantasies of an hysterical medium. Intimations of the concepts can be found in many of his subsequent writings, and gradually tentative statements crystallized and were reformulated until a stable core of theory was established.

Volume 9 of the Collected Works consists of writings (from 1933 onward) describing and elaborating the two concepts. Part I, *The Archetypes and the Collective Unconscious*, is introduced by three essays establishing the theoretical basis, followed by others describing specific archetypes, including the four that compose this paperback selection. The relation of the archetypes to the process of individuation and in particular to mandala symbolism is defined in essays in the last section. Part II of Volume 9, entitled *Aion* and published separately, is devoted to a long

monograph on the symbolism of the self as revealed in the “Christian aeon.”

For this paperback edition, a brief theoretical introduction is supplied by extracts from “Archetypes of the Collective Unconscious,” the first essay in Volume 9, Part I. The paragraph numbers of the *Collected Works* edition have been retained to facilitate reference, and a new index has been prepared. The bibliography includes only works relevant to this selection.



## INTRODUCTION<sup>1</sup>

- 1 The hypothesis of a collective unconscious belongs to the class of ideas that people at first find strange but soon come to possess and use as familiar conceptions. This has been the case with the concept of the unconscious in general. After the philosophical idea of the unconscious, in the form presented chiefly by Carus and von Hartmann, had gone down under the overwhelming wave of materialism and empiricism, leaving hardly a ripple behind it, it gradually reappeared in the scientific domain of medical psychology.
- 2 At first the concept of the unconscious was limited to denoting the state of repressed or forgotten contents. Even with Freud, who makes the unconscious—at least metaphorically—take the stage as the acting subject, it is really nothing but the gathering

<sup>1</sup> [From “Archetypes of the Collective Unconscious,” first published in the *Eranos-Jahrbuch* 1934, and later revised and published in *Von den Wurzeln des Bewusstseins* (Zurich, 1954), from which version the present translation is made. The translation of the original version, by Stanley Dell, in *The Integration of the Personality* (New York, 1939; London, 1940), has been freely consulted.—EDITORS.]

place of forgotten and repressed contents, and has a functional significance thanks only to these. For Freud, accordingly, the unconscious is of an exclusively personal nature,<sup>2</sup> although he was aware of its archaic and mythological thought-forms.

- 3 A more or less superficial layer of the unconscious is undoubtedly personal. I call it the *personal unconscious*. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the *collective unconscious*. I have chosen the term “*collective*” because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behaviour that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a suprapersonal nature which is present in every one of us.
- 4 Psychic existence can be recognized only by the presence of contents that are capable of consciousness. We can therefore speak of an unconscious only in so far as we are able to demonstrate its contents. The contents of the personal unconscious are chiefly the *feeling-toned complexes*, as they are called; they constitute the personal and private side of psychic life. The contents of the collective unconscious, on the other hand, are known as *archetypes*.
- 5 The term “*archetype*” occurs as early as Philo Judaeus,<sup>3</sup> with reference to the *Imago Dei* (God-image) in man. It can also be found in Irenaeus, who says: “The creator of the world did not fashion these things directly from himself but copied them from

<sup>2</sup> In his later works Freud differentiated the basic view mentioned here. He called the instinctual psyche the “*id*,” and his “*super-ego*” denotes the collective consciousness, of which the individual is partly conscious and partly unconscious (because it is repressed).

<sup>3</sup> *De opificio mundi*, I, 69. Cf. Colson/Whitaker trans., I, p. 55.

archetypes outside himself.”<sup>4</sup> In the *Corpus Hermeticum*,<sup>5</sup> God is called τὸ ἀρχέτυπον φῶς (archetypal light). The term occurs several times in Dionysius the Areopagite, as for instance in *De caelesti hierarchia*, II, 4: “immaterial Archetypes,”<sup>6</sup> and in *De divinis nominibus*, I, 6: “Archetypal stone.”<sup>7</sup> The term “représentations collectives,” used by Lévy-Bruhl to denote the symbolic figures in the primitive view of the world, could easily be applied to unconscious contents as well, since it means practically the same thing. Primitive tribal lore is concerned with archetypes that have been modified in a special way. They are no longer contents of the unconscious, but have already been changed into conscious formulae taught according to tradition, generally in the form of esoteric teaching. This last is a typical means of expression for the transmission of collective contents originally derived from the unconscious.

6 Another well-known expression of the archetypes is myth and fairytale. But here too we are dealing with forms that have received a specific stamp and have been handed down through long periods of time. The term “archetype” thus applies only indirectly to the “représentations collectives,” since it designates only those psychic contents which have not yet been submitted to conscious elaboration and are therefore an immediate datum of psychic experience. In this sense there is a considerable difference between the archetype and the historical formula that has evolved. Especially on the higher levels of esoteric teaching the archetypes appear in a form that reveals quite unmistakably the critical and evaluating influence of conscious elaboration. Their immediate manifestation, as we encounter it in dreams and visions, is much more individual, less understandable, and more

<sup>4</sup> *Adversus haereses* II, 7, 5: “Mundi fabricator non a semetipso fecit haec, sed de alienis archetypis transtulit.” (Cf. Roberts/Rambaut trans., I, p. 139.)

<sup>5</sup> Scott, *Hermetica*, I. p. 140.

<sup>6</sup> In Migne, P.G., vol. 3, col. 144.

<sup>7</sup> *Ibid.*, col. 595. Cf. *The Divine Names* (trans. by Rolt). pp. 62, 72.

naïve than in myths, for example. The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its colour from the individual consciousness in which it happens to appear.<sup>8</sup>

85 As the archetypes, like all numinous contents, are relatively autonomous, they cannot be integrated simply by rational means, but require a dialectical procedure, a real coming to terms with them, often conducted by the patient in dialogue form, so that, without knowing it, he puts into effect the alchemical definition of the *meditatio*: “an inner colloquy with one’s good angel.” Usually the process runs a dramatic course, with many ups and downs. It expresses itself in, or is accompanied by, dream symbols that are related to the “représentations collectives,” which in the form of mythological motifs have portrayed psychic processes of transformation since the earliest times.

<sup>8</sup> One must, for the sake of accuracy, distinguish between “archetype” and “archetypal ideas.” The archetype as such is a hypothetical and irrepresentable model, something like the “pattern of behaviour” in biology. Cf. “On the Nature of the Psyche,” sec. 7.

# Part I

## Psychological Aspects of the Mother Archetype

[First published as a lecture, "Die psychologischen Aspekte des Mutterarchetypus," in *Eranos-Jahrbuch* 1938. Later revised and published in *Von den Wurzeln des Bewusstseins* (Zurich: Rascher, 1954). The present translation is of the latter, but it is also based partially on a translation of the 1938 version by Cary F. Baynes and Ximena de Angulo, privately issued in *Spring* (New York), 1943.—EDITORS.]



# 1

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## ON THE CONCEPT OF THE ARCHETYPE

148 The concept of the Great Mother belongs to the field of comparative religion and embraces widely varying types of mother-goddess. The concept itself is of no immediate concern to psychology, because the image of a Great Mother in this form is rarely encountered in practice, and then only under very special conditions. The symbol is obviously a derivative of the mother archetype. If we venture to investigate the background of the Great Mother image from the standpoint of psychology, then the mother archetype, as the more inclusive of the two, must form the basis of our discussion. Though lengthy discussion of the concept of an archetype is hardly necessary at this stage, some preliminary remarks of a general nature may not be out of place.

149 In former times, despite some dissenting opinion and the influence of Aristotle, it was not too difficult to understand Plato's conception of the Idea as supraordinate and pre-existent to all phenomena. "Archetype," far from being a modern term, was already in use before the time of St. Augustine, and was

synonymous with “Idea” in the Platonic usage. When the *Corpus Hermeticum*, which probably dates from the third century, describes God as τὸ ἀρχέτυπον φῶς, the “archetypal light,” it expresses the idea that he is the prototype of all light: that is to say, pre-existent and supraordinate to the phenomenon “light.” Were I a philosopher, I should continue in this Platonic strain and say: somewhere, in “a place beyond the skies,” there is a prototype or primordial image of the mother that is pre-existent and supraordinate to all phenomena in which the “maternal,” in the broadest sense of the term, is manifest. But I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his “personal equation” conditions his philosophy. As an empiricist, I must point out that there is a temperament which regards ideas as real entities and not merely as *nomina*. It so happens—by the merest accident, one might say—that for the past two hundred years we have been living in an age in which it has become unpopular or even unintelligible to suppose that ideas could be anything but *nomina*. Anyone who continues to think as Plato did must pay for his anachronism by seeing the “supracelestial,” i.e., metaphysical, essence of the Idea relegated to the unverifiable realm of faith and superstition, or charitably left to the poet. Once again, in the age-old controversy over universals, the nominalistic standpoint has triumphed over the realistic, and the Idea has evaporated into a mere *flatus vocis*. This change was accompanied—and, indeed, to a considerable degree caused—by the marked rise of empiricism, the advantages of which were only too obvious to the intellect. Since that time the Idea is no longer something *a priori*, but is secondary and derived. Naturally, the new nominalism promptly claimed universal validity

for itself in spite of the fact that it, too, is based on a definite and limited thesis coloured by temperament. This thesis runs as follows: we accept as valid anything that comes from outside and can be verified. The ideal instance is verification by experiment. The antithesis is: we accept as valid anything that comes from inside and cannot be verified. The hopelessness of this position is obvious. Greek natural philosophy with its interest in matter, together with Aristotelian reasoning, has achieved a belated but overwhelming victory over Plato.

150 Yet every victory contains the germ of future defeat. In our own day signs foreshadowing a change of attitude are rapidly increasing. Significantly enough, it is Kant's doctrine of categories, more than anything else, that destroys in embryo every attempt to revive metaphysics in the old sense of the word, but at the same time paves the way for a rebirth of the Platonic spirit. If it be true that there can be no metaphysics transcending human reason, it is no less true that there can be no empirical knowledge that is not already caught and limited by the *a priori* structure of cognition. During the century and a half that have elapsed since the appearance of the *Critique of Pure Reason*, the conviction has gradually gained ground that thinking, understanding, and reasoning cannot be regarded as independent processes subject only to the eternal laws of logic, but that they are psychic functions co-ordinated with the personality and subordinate to it. We no longer ask, "Has this or that been seen, heard, handled, weighed, counted, thought, and found to be logical?" We ask instead, "Who saw, heard, or thought?" Beginning with "the personal equation" in the observation and measurement of minimal processes, this critical attitude has gone on to the creation of an empirical psychology such as no time before ours has known. Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation, the nature of the conclusions, and the formulation of hypotheses and theories. We

have even come to believe that Kant's personality was a decisive conditioning factor of his *Critique of Pure Reason*. Not only our philosophers, but our own predilections in philosophy, and even what we are fond of calling our "best" truths are affected, if not dangerously undermined, by this recognition of a personal premise. All creative freedom, we cry out, is taken away from us! What? Can it be possible that a man only thinks or says or does what he himself is?

151 Provided that we do not again exaggerate and so fall a victim to unrestrained "psychologizing," it seems to me that the critical standpoint here defined is inescapable. It constitutes the essence, origin, and method of modern psychology. There is an *a priori* factor in all human activities, namely the inborn, preconscious and unconscious individual structure of the psyche. The preconscious psyche—for example, that of a new-born infant—is not an empty vessel into which, under favourable conditions, practically anything can be poured. On the contrary, it is a tremendously complicated, sharply defined individual entity which appears indeterminate to us only because we cannot see it directly. But the moment the first visible manifestations of psychic life begin to appear, one would have to be blind not to recognize their individual character, that is, the unique personality behind them. It is hardly possible to suppose that all these details come into being only at the moment in which they appear. When it is a case of morbid predispositions already present in the parents, we infer hereditary transmission through the germ-plasm; it would not occur to us to regard epilepsy in the child of an epileptic mother as an unaccountable mutation. Again, we explain by heredity the gifts and talents which can be traced back through whole generations. We explain in the same way the reappearance of complicated instinctive actions in animals that have never set eyes on their parents and therefore could not possibly have been "taught" by them.

152 Nowadays we have to start with the hypothesis that, so far as

predisposition is concerned, there is no essential difference between man and all other creatures. Like every animal, he possesses a preformed psyche which breeds true to his species and which, on closer examination, reveals distinct features traceable to family antecedents. We have not the slightest reason to suppose that there are certain human activities or functions that could be exempted from this rule. We are unable to form any idea of what those dispositions or aptitudes are which make instinctive actions in animals possible. And it is just as impossible for us to know the nature of the preconscious psychic disposition that enables a child to react in a human manner. We can only suppose that his behaviour results from patterns of functioning, which I have described as *images*. The term "image" is intended to express not only the form of the activity taking place, but the typical situation in which the activity is released.<sup>1</sup> These images are "primordial" images in so far as they are peculiar to whole species, and if they ever "originated" their origin must have coincided at least with the beginning of the species. They are the "human quality" of the human being, the specifically human form his activities take. This specific form is hereditary and is already present in the germ-plasm. The idea that it is not inherited but comes into being in every child anew would be just as preposterous as the primitive belief that the sun which rises in the morning is a different sun from that which set the evening before.

153 Since everything psychic is preformed, this must also be true of the individual functions, especially those which derive directly from the unconscious predisposition. The most important of these is creative fantasy. In the products of fantasy the primordial images are made visible, and it is here that the concept of the archetype finds its specific application. I do not claim to have been the first to point out this fact. The honour belongs to Plato.

<sup>1</sup> Cf. my "Instinct and the Unconscious," par. 277.

The first investigator in the field of ethnology to draw attention to the widespread occurrence of certain “elementary ideas” was Adolf Bastian. Two later investigators, Hubert and Mauss,<sup>2</sup> followers of Durkheim, speak of “categories” of the imagination. And it was no less an authority than Hermann Usener<sup>3</sup> who first recognized unconscious preformation under the guise of “unconscious thinking.” If I have any share in these discoveries, it consists in my having shown that archetypes are not disseminated only by tradition, language, and migration, but that they can rearise spontaneously, at any time, at any place, and without any outside influence.

154 The far-reaching implications of this statement must not be overlooked. For it means that there are present in every psyche forms which are unconscious but nonetheless active—living dispositions, ideas in the Platonic sense, that preform and continually influence our thoughts and feelings and actions.

155 Again and again I encounter the mistaken notion that an archetype is determined in regard to its content, in other words that it is a kind of unconscious idea (if such an expression be admissible). It is necessary to point out once more that archetypes are not determined as regards their content, but only as regards their form and then only to a very limited degree. A primordial image is determined as to its content only when it has become conscious and is therefore filled out with the material of conscious experience. Its form, however, as I have explained elsewhere, might perhaps be compared to the axial system of a crystal, which, as it were, preforms the crystalline structure in the mother liquid, although it has no material existence of its own. This first appears according to the specific way in which the ions and molecules aggregate. The archetype in

<sup>2</sup> [Cf. the previous paper, “Concerning the Archetypes,” par. 137, n. 25.—  
EDITORS.]

<sup>3</sup> Usener, *Das Weihnachtsfest*, p. 3.

itself is empty and purely formal, nothing but a *facultas praeformandi*, a possibility of representation which is given *a priori*. The representations themselves are not inherited, only the forms, and in that respect they correspond in every way to the instincts, which are also determined in form only. The existence of the instincts can no more be proved than the existence of the archetypes, so long as they do not manifest themselves concretely. With regard to the definiteness of the form, our comparison with the crystal is illuminating inasmuch as the axial system determines only the stereometric structure but not the concrete form of the individual crystal. This may be either large or small, and it may vary endlessly by reason of the different size of its planes or by the growing together of two crystals. The only thing that remains constant is the axial system, or rather, the invariable geometric proportions underlying it. The same is true of the archetype. In principle, it can be named and has an invariable nucleus of meaning—but always only in principle, never as regards its concrete manifestation. In the same way, the specific appearance of the mother-image at any given time cannot be deduced from the mother archetype alone, but depends on innumerable other factors.

# 2

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## THE MOTHER ARCHETYPE

156 Like any other archetype, the mother archetype appears under an almost infinite variety of aspects. I mention here only some of the more characteristic. First in importance are the personal mother and grandmother, stepmother and mother-in-law; then any woman with whom a relationship exists—for example, a nurse or governess or perhaps a remote ancestress. Then there are what might be termed mothers in a figurative sense. To this category belongs the goddess, and especially the Mother of God, the Virgin, and Sophia. Mythology offers many variations of the mother archetype, as for instance the mother who reappears as the maiden in the myth of Demeter and Kore; or the mother who is also the beloved, as in the Cybele-Attis myth. Other symbols of the mother in a figurative sense appear in things representing the goal of our longing for redemption, such as Paradise, the Kingdom of God, the Heavenly Jerusalem. Many things arousing devotion or feelings of awe, as for instance the Church, university, city or country, heaven, earth, the woods, the sea or any still waters, matter even, the underworld and the moon, can

be mother-symbols. The archetype is often associated with things and places standing for fertility and fruitfulness: the cornucopia, a ploughed field, a garden. It can be attached to a rock, a cave, a tree, a spring, a deep well, or to various vessels such as the baptismal font, or to vessel-shaped flowers like the rose or the lotus. Because of the protection it implies, the magic circle or mandala can be a form of mother archetype. Hollow objects such as ovens and cooking vessels are associated with the mother archetype, and, of course, the uterus, *yoni*, and anything of a like shape. Added to this list there are many animals, such as the cow, hare, and helpful animals in general.

157 All these symbols can have a positive, favourable meaning or a negative, evil meaning. An ambivalent aspect is seen in the goddesses of fate (Moira, Graeae, Norns). Evil symbols are the witch, the dragon (or any devouring and entwining animal, such as a large fish or a serpent), the grave, the sarcophagus, deep water, death, nightmares and bogies (Empusa, Lilith, etc.). This list is not, of course, complete; it presents only the most important features of the mother archetype.

158 The qualities associated with it are maternal solicitude and sympathy; the magic authority of the female; the wisdom and spiritual exaltation that transcend reason; any helpful instinct or impulse; all that is benign, all that cherishes and sustains, that fosters growth and fertility. The place of magic transformation and rebirth, together with the underworld and its inhabitants, are presided over by the mother. On the negative side the mother archetype may connote anything secret, hidden, dark; the abyss, the world of the dead, anything that devours, seduces, and poisons, that is terrifying and inescapable like fate. All these attributes of the mother archetype have been fully described and documented in my book *Symbols of Transformation*. There I formulated the ambivalence of these attributes as “the loving and the terrible mother.” Perhaps the historical example of the dual nature of the mother most familiar to us is the Virgin Mary, who

is not only the Lord's mother, but also, according to the medieval allegories, his cross. In India, "the loving and terrible mother" is the paradoxical Kali. Sankhya philosophy has elaborated the mother archetype into the concept of *prakṛti* (matter) and assigned to it the three *gunas* or fundamental attributes: *sattva*, *rajas*, *tamas*: goodness, passion, and darkness.<sup>1</sup> These are three essential aspects of the mother: her cherishing and nourishing goodness, her orgiastic emotionality, and her Stygian depths. The special feature of the philosophical myth, which shows *Prakṛti* dancing before *Purusha* in order to remind him of "discriminating knowledge," does not belong to the mother archetype but to the archetype of the *anima*, which in a man's psychology invariably appears, at first, mingled with the mother-image.

159 Although the figure of the mother as it appears in folklore is more or less universal, this image changes markedly when it appears in the individual psyche. In treating patients one is at first impressed, and indeed arrested, by the apparent significance of the personal mother. This figure of the personal mother looms so large in all personalistic psychologies that, as we know, they never got beyond it, even in theory, to other important aetiological factors. My own view differs from that of other medico-psychological theories principally in that I attribute to the personal mother only a limited aetiological significance. That is to say, all those influences which the literature describes as being exerted on the children do not come from the mother herself, but rather from the archetype projected upon her, which gives her a mythological background and invests her with authority and numinosity.<sup>2</sup> The aetiological and traumatic effects produced by the mother must be divided into two

<sup>1</sup> This is the etymological meaning of the three *gunas*. See Weckerling, *Anandaraya-makhi: Das Glück des Lebens*, pp. 21ff., and Garbe, *Die Samkhya Philosophie*, pp. 272ff. [Cf. also Zimmer, *Philosophies of India*, index, s.v.—EDITORS.]

<sup>2</sup> American psychology can supply us with any amount of examples. A blistering but instructive lampoon on this subject is Philip Wylie's *Generation of Vipers*.

groups: (1) those corresponding to traits of character or attitudes actually present in the mother, and (2) those referring to traits which the mother only seems to possess, the reality being composed of more or less fantastic (i.e., archetypal) projections on the part of the child. Freud himself had already seen that the real aetiology of neuroses does not lie in traumatic effects, as he at first suspected, but in a peculiar development of infantile fantasy. This is not to deny that such a development can be traced back to disturbing influences emanating from the mother. I myself make it a rule to look first for the cause of infantile neuroses in the mother, as I know from experience that a child is much more likely to develop normally than neurotically, and that in the great majority of cases definite causes of disturbances can be found in the parents, especially in the mother. The contents of the child's abnormal fantasies can be referred to the personal mother only in part, since they often contain clear and unmistakable allusions which could not possibly have reference to human beings. This is especially true where definitely mythological products are concerned, as is frequently the case in infantile phobias where the mother may appear as a wild beast, a witch, a spectre, an ogre, a hermaphrodite, and so on. It must be borne in mind, however, that such fantasies are not always of unmistakably mythological origin, and even if they are, they may not always be rooted in the unconscious archetype but may have been occasioned by fairytales or accidental remarks. A thorough investigation is therefore indicated in each case. For practical reasons, such an investigation cannot be made so readily with children as with adults, who almost invariably transfer their fantasies to the physician during treatment—or, to be more precise, the fantasies are projected upon him automatically.

160 When that happens, nothing is gained by brushing them aside as ridiculous, for archetypes are among the inalienable assets of every psyche. They form the "treasure in the realm of shadowy thoughts" of which Kant spoke, and of which we have ample

evidence in the countless treasure motifs of mythology. An archetype is in no sense just an annoying prejudice; it becomes so only when it is in the wrong place. In themselves, archetypal images are among the highest values of the human psyche; they have peopled the heavens of all races from time immemorial. To discard them as valueless would be a distinct loss. Our task is not, therefore, to deny the archetype, but to dissolve the projections, in order to restore their contents to the individual who has involuntarily lost them by projecting them outside himself.

# 3

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## THE MOTHER-COMPLEX

161 The mother archetype forms the foundation of the so-called mother-complex. It is an open question whether a mother-complex can develop without the mother having taken part in its formation as a demonstrable causal factor. My own experience leads me to believe that the mother always plays an active part in the origin of the disturbance, especially in infantile neuroses or in neuroses whose aetiology undoubtedly dates back to early childhood. In any event, the child's instincts are disturbed, and this constellates archetypes which, in their turn, produce fantasies that come between the child and its mother as alien and often frightening elements. Thus, if the children of an over-anxious mother regularly dream that she is a terrifying animal or a witch, these experiences point to a split in the child's psyche that predisposes it to a neurosis.

### I THE MOTHER-COMPLEX OF THE SON

162 The effects of the mother-complex differ according to whether it appears in a son or a daughter. Typical effects on the son are

homosexuality and Don Juanism, and sometimes also impotence.<sup>1</sup> In homosexuality, the son's entire heterosexuality is tied to the mother in an unconscious form; in Don Juanism, he unconsciously seeks his mother in every woman he meets. The effects of a mother-complex on the son may be seen in the ideology of the Cybele and Attis type: self-castration, madness, and early death. Because of the difference in sex, a son's mother-complex does not appear in pure form. This is the reason why in every masculine mother-complex, side by side with the mother archetype, a significant role is played by the image of the man's sexual counterpart, the anima. The mother is the first feminine being with whom the man-to-be comes in contact, and she cannot help playing, overtly or covertly, consciously or unconsciously, upon the son's masculinity, just as the son in his turn grows increasingly aware of his mother's femininity, or unconsciously responds to it by instinct. In the case of the son, therefore, the simple relationships of identity or of resistance and differentiation are continually cut across by erotic attraction or repulsion, which complicates matters very considerably. I do not mean to say that for this reason the mother-complex of a son ought to be regarded as more serious than that of a daughter. The investigation of these complex psychic phenomena is still in the pioneer stage. Comparisons will not become feasible until we have some statistics at our disposal, and of these, so far, there is no sign.

163 Only in the daughter is the mother-complex clear and uncomplicated. Here we have to do either with an overdevelopment of feminine instincts indirectly caused by the mother, or with a weakening of them to the point of complete extinction. In the first case, the preponderance of instinct makes the daughter unconscious of her own personality; in the latter, the instincts are projected upon the mother. For the present we must content

<sup>1</sup> But the father-complex also plays a considerable part here.

ourselves with the statement that in the daughter a mother-complex either unduly stimulates or else inhibits the feminine instinct, and that in the son it injures the masculine instinct through an unnatural sexualization.

164 Since a "mother-complex" is a concept borrowed from psychopathology, it is always associated with the idea of injury and illness. But if we take the concept out of its narrow psychopathological setting and give it a wider connotation, we can see that it has positive effects as well. Thus a man with a mother-complex may have a finely differentiated *Eros*<sup>2</sup> instead of, or in addition to, homosexuality. (Something of this sort is suggested by Plato in his *Symposium*.) This gives him a great capacity for friendship, which often creates ties of astonishing tenderness between men and may even rescue friendship between the sexes from the limbo of the impossible. He may have good taste and an aesthetic sense which are fostered by the presence of a feminine streak. Then he may be supremely gifted as a teacher because of his almost feminine insight and tact. He is likely to have a feeling for history, and to be conservative in the best sense and cherish the values of the past. Often he is endowed with a wealth of religious feelings, which help to bring the *ecclesia spiritualis* into reality; and a spiritual receptivity which makes him responsive to revelation.

165 In the same way, what in its negative aspect is Don Juanism can appear positively as bold and resolute manliness; ambitious striving after the highest goals; opposition to all stupidity, narrow-mindedness, injustice, and laziness; willingness to make sacrifices for what is regarded as right, sometimes bordering on heroism; perseverance, inflexibility and toughness of will; a curiosity that does not shrink even from the riddles of the universe; and finally, a revolutionary spirit which strives to put a new face upon the world.

166 All these possibilities are reflected in the mythological motifs

<sup>2</sup> [Cf. *Two Essays on Analytical Psychology*, pars. 16ff.—EDITORS.]

enumerated earlier as different aspects of the mother archetype. As I have already dealt with the mother-complex of the son, including the anima complication, elsewhere, and my present theme is the archetype of the mother, in the following discussion I shall relegate masculine psychology to the background.

## II THE MOTHER-COMPLEX OF THE DAUGHTER<sup>3</sup>

### (a) **Hypertrophy of the maternal element**

167 We have noted that in the daughter the mother-complex leads either to a hypertrophy of the feminine side or to its atrophy. The exaggeration of the feminine side means an intensification of all female instincts, above all the maternal instinct. The negative aspect is seen in the woman whose only goal is childbirth. To her the husband is obviously of secondary importance; he is first and foremost the instrument of procreation, and she regards him merely as an object to be looked after, along with children, poor relations, cats, dogs, and household furniture. Even her own personality is of secondary importance; she often remains entirely unconscious of it, for her life is lived in and through others, in more or less complete identification with all the objects of her care. First she gives birth to the children, and from then on she clings to them, for without them she has no existence whatsoever. Like Demeter, she compels the gods by her stubborn persistence to grant her the right of possession over

<sup>3</sup> In the present section I propose to present a series of different "types" of mother-complex; in formulating them, I am drawing on my own therapeutic experiences. "Types" are not individual cases, neither are they freely invented schemata into which all individual cases have to be fitted. "Types" are ideal instances, or pictures of the average run of experience, with which no single individual can be identified. People whose experience is confined to books or psychological laboratories can form no proper idea of the cumulative experience of a practising psychologist.

her daughter. Her Eros develops exclusively as a maternal relationship while remaining unconscious as a personal one. An unconscious Eros always expresses itself as will to power.<sup>4</sup> Women of this type, though continually "living for others," are, as a matter of fact, unable to make any real sacrifice. Driven by ruthless will to power and a fanatical insistence on their own maternal rights, they often succeed in annihilating not only their own personality but also the personal lives of their children. The less conscious such a mother is of her own personality, the greater and the more violent is her unconscious will to power. For many such women Baubo rather than Demeter would be the appropriate symbol. The mind is not cultivated for its own sake but usually remains in its original condition, altogether primitive, unrelated, and ruthless, but also as true, and sometimes as profound, as Nature herself.<sup>5</sup> She herself does not know this and is therefore unable to appreciate the wittiness of her mind or to marvel philosophically at its profundity; like as not she will immediately forget what she has said.

### **(b) Overdevelopment of Eros**

168 It by no means follows that the complex induced in a daughter by such a mother must necessarily result in hypertrophy of the maternal instinct. Quite the contrary, this instinct may be wiped out altogether. As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father.<sup>6</sup> The intensified Eros

<sup>4</sup> This statement is based on the repeated experience that, where love is lacking, power fills the vacuum.

<sup>5</sup> In my English seminars [privately distributed] I have called this the "natural mind."

<sup>6</sup> Here the initiative comes from the daughter. In other cases the father's psychology is responsible; his projection of the anima arouses an incestuous fixation in the daughter.

places an abnormal emphasis on the personality of others. Jealousy of the mother and the desire to outdo her become the leitmotifs of subsequent undertakings, which are often disastrous. A woman of this type loves romantic and sensational episodes for their own sake, and is interested in married men, less for themselves than for the fact that they are married and so give her an opportunity to wreck a marriage, that being the whole point of her manoeuvre. Once the goal is attained, her interest evaporates for lack of any maternal instinct, and then it will be someone else's turn.<sup>7</sup> This type is noted for its remarkable unconsciousness. Such women really seem to be utterly blind to what they are doing,<sup>8</sup> which is anything but advantageous either for themselves or for their victims. I need hardly point out that for men with a passive Eros this type offers an excellent hook for anima projections.

### (c) Identity with the mother

169 If a mother-complex in a woman does not produce an over-developed Eros, it leads to identification with the mother and to paralysis of the daughter's feminine initiative. A complete projection of her personality on to the mother then takes place, owing to the fact that she is unconscious both of her maternal instinct and of her Eros. Everything which reminds her of motherhood, responsibility, personal relationships, and erotic demands arouses feelings of inferiority and compels her to run away—to her mother, naturally, who lives to perfection everything that seems unattainable to her daughter. As a sort of superwoman (admired involuntarily by the daughter), the

<sup>7</sup> Herein lies the difference between this type of complex and the feminine father-complex related to it, where the "father" is mothered and coddled.

<sup>8</sup> This does not mean that they are unconscious of the facts. It is only their meaning that escapes them.

mother lives out for her beforehand all that the girl might have lived for herself. She is content to cling to her mother in selfless devotion, while at the same time unconsciously striving, almost against her will, to tyrannize over her, naturally under the mask of complete loyalty and devotion. The daughter leads a shadow-existence, often visibly sucked dry by her mother, and she prolongs her mother's life by a sort of continuous blood transfusion. These bloodless maidens are by no means immune to marriage. On the contrary, despite their shadowiness and passivity, they command a high price on the marriage market. First, they are so empty that a man is free to impute to them anything he fancies. In addition, they are so unconscious that the unconscious puts out countless invisible feelers, veritable octopus-tentacles, that suck up all masculine projections; and this pleases men enormously. All that feminine indefiniteness is the longed-for counterpart of male decisiveness and single-mindedness, which can be satisfactorily achieved only if a man can get rid of everything doubtful, ambiguous, vague, and muddled by projecting it upon some charming example of feminine innocence.<sup>9</sup> Because of the woman's characteristic passivity, and the feelings of inferiority which make her continually play the injured innocent, the man finds himself cast in an attractive role: he has the privilege of putting up with the familiar feminine foibles with real superiority, and yet with forbearance, like a true knight. (Fortunately, he remains ignorant of the fact that these deficiencies consist largely of his own projections.) The girl's notorious helplessness is a special attraction. She is so much an appendage of her mother that she can only flutter confusedly when a man approaches. She just doesn't know a thing. She is so inexperienced, so terribly in need of help, that

<sup>9</sup> This type of woman has an oddly disarming effect on her husband, but only until he discovers that the person he has married and who shares his nuptial bed is his mother-in-law.

even the gentlest swain becomes a daring abductor who brutally robs a loving mother of her daughter. Such a marvellous opportunity to pass himself off as a gay Lothario does not occur every day and therefore acts as a strong incentive. This was how Pluto abducted Persephone from the inconsolable Demeter. But, by a decree of the gods, he had to surrender his wife every year to his mother-in-law for the summer season. (The attentive reader will note that such legends do not come about by chance!)

#### **(d) Resistance to the mother**

170 These three extreme types are linked together by many intermediate stages, of which I shall mention only one important example. In the particular intermediate type I have in mind, the problem is less an over-development or an inhibition of the feminine instincts than an overwhelming resistance to maternal supremacy, often to the exclusion of all else. It is the supreme example of the negative mother-complex. The motto of this type is: anything, so long as it is not like Mother! On one hand we have a fascination which never reaches the point of identification; on the other, an intensification of Eros which exhausts itself in jealous resistance. This kind of daughter knows what she does not want, but is usually completely at sea as to what she would choose as her own fate. All her instincts are concentrated on the mother in the negative form of resistance and are therefore of no use to her in building her own life. Should she get as far as marrying, either the marriage will be used for the sole purpose of escaping from her mother, or else a diabolical fate will present her with a husband who shares all the essential traits of her mother's character. All instinctive processes meet with unexpected difficulties; either sexuality does not function properly, or the children are unwanted, or maternal duties seem unbearable, or the demands of marital life are responded to with

impatience and irritation. This is quite natural, since none of it has anything to do with the realities of life when stubborn resistance to the power of the mother in every form has come to be life's dominating aim. In such cases one can often see the attributes of the mother archetype demonstrated in every detail. For example, the mother as representative of the family (or clan) causes either violent resistances or complete indifference to anything that comes under the head of family, community, society, convention, and the like. Resistance to the mother as uterus often manifests itself in menstrual disturbances, failure of conception, abhorrence of pregnancy, hemorrhages and excessive vomiting during pregnancy, miscarriages, and so on. The mother as *materia*, 'matter,' may be at the back of these women's impatience with objects, their clumsy handling of tools and crockery and bad taste in clothes.

171 Again, resistance to the mother can sometimes result in a spontaneous development of intellect for the purpose of creating a sphere of interest in which the mother has no place. This development springs from the daughter's own needs and not at all for the sake of a man whom she would like to impress or dazzle by a semblance of intellectual comradeship. Its real purpose is to break the mother's power by intellectual criticism and superior knowledge, so as to enumerate to her all her stupidities, mistakes in logic, and educational shortcomings. Intellectual development is often accompanied by the emergence of masculine traits in general.

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## **POSITIVE ASPECTS OF THE MOTHER-COMPLEX**

### I THE MOTHER

172 The positive aspect of the first type of complex, namely the overdevelopment of the maternal instinct, is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother-love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life—*mater dolorosa* and mute implacable portal that closes upon the dead. Mother is mother-love, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all

mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the *mater natura* and *mater spiritualis*, of the totality of life of which we are a small and helpless part. Nor should we hesitate for one moment to relieve the human mother of this appalling burden, for our own sakes as well as hers. It is just this massive weight of meaning that ties us to the mother and chains her to her child, to the physical and mental detriment of both. A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"-father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity.

173 The archetype is really far less a scientific problem than an urgent question of psychic hygiene. Even if all proofs of the existence of archetypes were lacking, and all the clever people in the world succeeded in convincing us that such a thing could not possibly exist, we would have to invent them forthwith in order to keep our highest and most important values from disappearing into the unconscious. For when these fall into the unconscious the whole elemental force of the original experience is lost. What then appears in its place is fixation on the

mother-imago; and when this has been sufficiently rationalized and “corrected,” we are tied fast to human reason and condemned from then on to believe exclusively in what is rational. That is a virtue and an advantage on the one hand, but on the other a limitation and impoverishment, for it brings us nearer to the bleakness of doctrinairism and “enlightenment.” This Déesse Raison emits a deceptive light which illuminates only what we know already, but spreads a darkness over all those things which it would be most needful for us to know and become conscious of. The more independent “reason” pretends to be, the more it turns into sheer intellectuality which puts doctrine in the place of reality and shows us man not as he is but how it wants him to be.

174 Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. A view of the world or a social order that cuts him off from the primordial images of life not only is no culture at all but, in increasing degree, is a prison or a stable. If the primordial images remain conscious in some form or other, the energy that belongs to them can flow freely into man. But when it is no longer possible to maintain contact with them, then the tremendous sum of energy stored up in these images, which is also the source of the fascination underlying the infantile parental complex, falls back into the unconscious. The unconscious then becomes charged with a force that acts as an irresistible *vis a tergo* to whatever view or idea or tendency our intellect may choose to dangle enticingly before our desiring eyes. In this way man is delivered over to his conscious side, and reason becomes the arbiter of right and wrong, of good and evil. I am far from wishing to belittle the divine gift of reason, man’s highest faculty. But in the role of absolute tyrant it has no meaning—no more than light would have in a world where its counterpart, darkness, was absent. Man would do well to heed the wise counsel of the

mother and obey the inexorable law of nature which sets limits to every being. He ought never to forget that the world exists only because opposing forces are held in equilibrium. So, too, the rational is counterbalanced by the irrational, and what is planned and purposed by what is.

175 This excursion into the realm of generalities was unavoidable, because the mother is the first world of the child and the last world of the adult. We are all wrapped as her children in the mantle of this great Isis. But let us now return to the different types of feminine mother-complex. It may seem strange that I am devoting so much more time to the mother-complex in woman than to its counterpart in man. The reason for this has already been mentioned: in a man, the mother-complex is never "pure," it is always mixed with the anima archetype, and the consequence is that a man's statements about the mother are always emotionally prejudiced in the sense of showing "animosity." Only in women is it possible to examine the effects of the mother archetype without admixture of animosity, and even this has prospects of success only when no compensating animus has developed.

## II THE OVERDEVELOPED EROS

176 I drew a very unfavourable picture of this type as we encounter it in the field of psychopathology. But this type, uninviting as it appears, also has positive aspects which society could ill afford to do without. Indeed, behind what is possibly the worst effect of this attitude, the unscrupulous wrecking of marriages, we can see an extremely significant and purposeful arrangement of nature. This type often develops in reaction to a mother who is wholly a thrall of nature, purely instinctive and therefore all-devouring. Such a mother is an anachronism, a throw-back to a primitive state of matriarchy where the man leads an insipid existence as a mere procreator and serf of the

soil. The reactive intensification of the daughter's Eros is aimed at some man who ought to be rescued from the preponderance of the female-maternal element in his life. A woman of this type instinctively intervenes when provoked by the unconsciousness of the marriage partner. She will disturb that comfortable ease so dangerous to the personality of a man but frequently regarded by him as marital faithfulness. This complacency leads to blank unconsciousness of his own personality and to those supposedly ideal marriages where he is nothing but Dad and she is nothing but Mom, and they even call each other that. This is a slippery path that can easily degrade marriage to the level of a mere breeding pen.

177 A woman of this type directs the burning ray of her Eros upon a man whose life is stifled by maternal solicitude, and by doing so she arouses a moral conflict. Yet without this there can be no consciousness of personality. "But why on earth," you may ask, "should it be necessary for man to achieve, by hook or by crook, a higher level of consciousness?" This is truly the crucial question, and I do not find the answer easy. Instead of a real answer I can only make a confession of faith: I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists. From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in soundless stillness, as they had done from time immemorial, touched only by the breath of a primeval world. I felt then as if I were the first man, the first creature, to know that all this is. The entire world round me was still in its primeval state; it did not know that it was. And then, in that one moment in which I came to know, the world sprang into being; without that moment it would never have been. All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Every advance, even

the smallest, along this path of conscious realization adds that much to the world.

178 There is no consciousness without discrimination of opposites. This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness. Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Unconsciousness is the primal sin, evil itself, for the Logos. Therefore its first creative act of liberation is matricide, and the spirit that dared all heights and all depths must, as Synesius says, suffer the divine punishment, enchainment on the rocks of the Caucasus. Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end. Consciousness can only exist through continual recognition of the unconscious, just as everything that lives must pass through many deaths.

179 The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (*omnes superfluitates comburit*). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion.

180 The woman whose fate it is to be a disturbing element is not solely destructive, except in pathological cases. Normally the disturber is herself caught in the disturbance; the worker of change is herself changed, and the glare of the fire she ignites both illuminates and enlightens all the victims of the entanglement. What seemed a senseless upheaval becomes a process of purification:

So that all that is vain  
Might dwindle and wane.<sup>1</sup>

181 If a woman of this type remains unconscious of the meaning of her function, if she does not know that she is

Part of that power which would  
Ever work evil but engenders good,<sup>2</sup>

she will herself perish by the sword she brings. But consciousness transforms her into a deliverer and redeemer.

### III THE “NOTHING-BUT” DAUGHTER

182 The woman of the third type, who is so identified with the mother that her own instincts are paralysed through projection, need not on that account remain a hopeless nonentity forever. On the contrary, if she is at all normal, there is a good chance of the empty vessel being filled by a potent anima projection. Indeed, the fate of such a woman depends on this eventuality; she can never find herself at all, not even approximately, without a man's help; she has to be literally abducted or stolen from her mother. Moreover, she must play the role mapped out for her for a long time and with great effort, until she actually comes to loathe it. In this way she may perhaps discover who she really is. Such women may become devoted and self-sacrificing wives of husbands whose whole existence turns on their identification with a profession or a great talent, but who, for the rest, are unconscious and remain so. Since they are nothing but masks themselves, the wife, too, must be able to play the accompanying part with a semblance of naturalness. But these women

<sup>1</sup> Faust, Part II, Act 5.

<sup>2</sup> Ibid., Part I, Act 1.

sometimes have valuable gifts which remained undeveloped only because they were entirely unconscious of their own personality. They may project the gift or talent upon a husband who lacks it himself, and then we have the spectacle of a totally insignificant man who seemed to have no chance whatsoever suddenly soaring as if on a magic carpet to the highest summits of achievement. *Cherchez la femme*, and you have the secret of his success. These women remind me—if I may be forgiven the impolite comparison—of hefty great bitches who turn tail before the smallest cur simply because he is a terrible male and it never occurs to them to bite him.

183 Finally, it should be remarked that emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous non-entity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole “mystery” of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he doesn’t, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. “The Mothers, the Mothers, how eerily it sounds!”<sup>3</sup> With this sigh, which seals the capitulation of the male as he approaches the realm of the Mothers, we will turn to the fourth type.

#### IV THE NEGATIVE MOTHER-COMPLEX

184 As a pathological phenomenon this type is an unpleasant, exacting, and anything but satisfactory partner for her husband, since she rebels in every fibre of her being against everything that springs from natural soil. However, there is no reason why

<sup>3</sup> *Ibid.*, Part II, Act 1.

increasing experience of life should not teach her a thing or two, so that for a start she gives up fighting the mother in the personal and restricted sense. But even at her best she will remain hostile to all that is dark, unclear, and ambiguous, and will cultivate and emphasize everything certain and clear and reasonable. Excelling her more feminine sister in her objectivity and coolness of judgment, she may become the friend, sister, and competent adviser of her husband. Her own masculine aspirations make it possible for her to have a human understanding of the individuality of her husband quite transcending the realm of the erotic. The woman with this type of mother-complex probably has the best chance of all to make her marriage an outstanding success during the second half of life. But this is true only if she succeeds in overcoming the hell of "nothing but femininity," the chaos of the maternal womb, which is her greatest danger because of her negative complex. As we know, a complex can be really overcome only if it is lived out to the full. In other words, if we are to develop further we have to draw to us and drink down to the very dregs what, because of our complexes, we have held at a distance.

185 This type started out in the world with averted face, like Lot's wife looking back on Sodom and Gomorrha. And all the while the world and life pass by her like a dream—an annoying source of illusions, disappointments, and irritations, all of which are due solely to the fact that she cannot bring herself to look straight ahead for once. Because of her merely unconscious, reactive attitude toward reality, her life actually becomes dominated by what she fought hardest against—the exclusively maternal feminine aspect. But if she should later turn her face, she will see the world for the first time, so to speak, in the light of maturity, and see it embellished with all the colours and enchanting wonders of youth, and sometimes even of childhood. It is a vision that brings knowledge and discovery of truth, the indispensable prerequisite for consciousness. A

part of life was lost, but the meaning of life has been salvaged for her.

186 The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Thanks to her lucidity, objectivity, and masculinity, a woman of this type is frequently found in important positions in which her tardily discovered maternal quality, guided by a cool intelligence, exerts a most beneficial influence. This rare combination of womanliness and masculine understanding proves valuable in the realm of intimate relationships as well as in practical matters. As the spiritual guide and adviser of a man, such a woman, unknown to the world, may play a highly influential part. Owing to her qualities, the masculine mind finds this type easier to understand than women with other forms of mother-complex, and for this reason men often favour her with the projection of positive mother-complexes. The excessively feminine woman terrifies men who have a mother-complex characterized by great sensitivity. But this woman is not frightening to a man, because she builds bridges for the masculine mind over which he can safely guide his feelings to the opposite shore. Her clarity of understanding inspires him with confidence, a factor not to be underrated and one that is absent from the relationship between a man and a woman much more often than one might think. The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali, which is a horror to any intellectual man. The understanding possessed by this type of woman will be a guiding star to him in the darkness and seemingly unending mazes of life.

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## CONCLUSION

187 From what has been said it should be clear that in the last analysis all the statements of mythology on this subject as well as the observed effects of the mother-complex, when stripped of their confusing detail, point to the unconscious as their place of origin. How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection.<sup>1</sup> This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To

<sup>1</sup> [Cf. above, "Archetypes of the Collective Unconscious," par. 7.—EDITORS.]

him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. "All that is outside, also is inside," we could say with Goethe. But this "inside," which modern rationalism is so eager to derive from "outside," has an *a priori* structure of its own that antedates all conscious experience. It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix—the form into which all experience is poured. The father, on the other hand, represents the dynamism of the archetype, for the archetype consists of both—form and energy.

188 The carrier of the archetype is in the first place the personal mother, because the child lives at first in complete participation with her, in a state of unconscious identity. She is the psychic as well as the physical precondition of the child. With the awakening of ego-consciousness the participation gradually weakens, and consciousness begins to enter into opposition to the unconscious, its own precondition. This leads to differentiation of the ego from the mother, whose personal peculiarities gradually become more distinct. All the fabulous and mysterious qualities attaching to her image begin to fall away and are transferred to the person closest to her, for instance the grandmother. As the mother of the mother, she is "greater" than the latter; she is in truth the "grand" or "Great Mother." Not infrequently she assumes the attributes of wisdom as well as those of a witch. For the further the archetype recedes from consciousness and the

clearer the latter becomes, the more distinctly does the archetype assume mythological features. The transition from mother to grandmother means that the archetype is elevated to a higher rank. This is clearly demonstrated in a notion held by the Bataks. The funeral sacrifice in honour of a dead father is modest, consisting of ordinary food. But if the son has a son of his own, then the father has become a grandfather and has consequently attained a more dignified status in the Beyond, and very important offerings are made to him.<sup>2</sup>

189 As the distance between conscious and unconscious increases, the grandmother's more exalted rank transforms her into a "Great Mother," and it frequently happens that the opposites contained in this image split apart. We then get a good fairy and a wicked fairy, or a benevolent goddess and one who is malevolent and dangerous! In Western antiquity and especially in Eastern cultures the opposites often remain united in the same figure, though this paradox does not disturb the primitive mind in the least. The legends about the gods are as full of contradictions as are their moral characters. In the West, the paradoxical behaviour and moral ambivalence of the gods scandalized people even in antiquity and gave rise to criticism that led finally to a devaluation of the Olympians on the one hand and to their philosophical interpretation on the other. The clearest expression of this is the Christian reformation of the Jewish concept of the Deity: the morally ambiguous Yahweh became an exclusively good God, while everything evil was united in the devil. It seems as if the development of the feeling function in Western man forced a choice on him which led to the moral splitting of the divinity into two halves. In the East the predominantly intuitive intellectual attitude left no room for feeling values, and the gods—Kali is a case in point—could retain their original paradoxical morality undisturbed. Thus Kali is representative of the

<sup>2</sup> Warnecke, *Die Religion der Batak*.

East and the Madonna of the West. The latter has entirely lost the shadow that still distantly followed her in the allegories of the Middle Ages. It was relegated to the hell of popular imagination, where it now leads an insignificant existence as the devil's grandmother.<sup>3</sup> Thanks to the development of feeling-values, the splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man. This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force. But since the reality of darkness and evil could not be denied, there was no alternative but to make man responsible for it. Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time was an integral part of the Deity, was introjected into man, who thereupon became the real carrier of the *mysterium iniquitatis*: "omne bonum a Deo, omne malum ab homine." In recent times this development has suffered a diabolical reverse, and the wolf in sheep's clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress. We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man's soul. In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. If one can possibly avoid it, one ought never to identify with an archetype, for, as psychopathology and certain contemporary events show, the consequences are terrifying.

190 Western man has sunk to such a low level spiritually that he even has to deny the apotheosis of untamed and untameable psychic power—the divinity itself—so that, after swallowing

<sup>3</sup> [A familiar figure of speech in German.—EDITORS.]

evil, he may possess himself of the good as well. If you read Nietzsche's *Zarathustra* with attention and psychological understanding, you will see that he has described with rare consistency and with the passion of a truly religious person the psychology of the "Superman" for whom God is dead, and who is himself burst asunder because he tried to imprison the divine paradox within the narrow framework of the mortal man. Goethe has wisely said: "What terror then shall seize the Superman!"—and was rewarded with a supercilious smile from the Philistines. His glorification of the Mother who is great enough to include in herself both the Queen of Heaven and Maria Aegyptiaca is supreme wisdom and profoundly significant for anyone willing to reflect upon it. But what can one expect in an age when the official spokesmen of Christianity publicly announce their inability to understand the foundations of religious experience! I extract the following sentence from an article by a Protestant theologian: "We understand ourselves—whether naturalistically or idealistically—to be homogeneous creatures who are not so peculiarly divided that alien forces can intervene in our inner life, as the New Testament supposes."<sup>4</sup> (Italics mine.) The author is evidently unacquainted with the fact that science demonstrated the lability and dissociability of consciousness more than half a century ago and proved it by experiment. Our conscious intentions are continually disturbed and thwarted, to a greater or lesser degree, by unconscious intrusions whose causes are at first strange to us. The psyche is far from being a homogeneous unit—on the contrary, it is a boiling cauldron of contradictory impulses, inhibitions, and affects, and for many people the conflict between them is so insupportable that they even wish for the deliverance preached by theologians. Deliverance from what? Obviously, from a highly questionable psychic state. The

<sup>4</sup> Buri, "Theologie und Philosophie," p. 117. [Quoting Rudolf Bultmann.—EDITORS.]

unity of consciousness or of the so-called personality is not a reality at all but a *desideratum*. I still have a vivid memory of a certain philosopher who also raved about this unity and used to consult me about his neurosis: he was obsessed by the idea that he was suffering from cancer. I do not know how many specialists he had consulted already, and how many X-ray pictures he had had made. They all assured him that he had no cancer. He himself told me: "I know I have no cancer, but I still could have one." Who is responsible for this "imaginary" idea? He certainly did not make it himself; it was forced on him by an "alien" power. There is little to choose between this state and that of the man possessed in the New Testament. Now whether you believe in a demon of the air or in a factor in the unconscious that plays diabolical tricks on you is all one to me. The fact that man's imagined unity is menaced by alien powers remains the same in either case. Theologians would do better to take account for once of these psychological facts than to go on "demythologizing" them with rationalistic explanations that are a hundred years behind the times.

191 I have tried in the foregoing to give a survey of the psychic phenomena that may be attributed to the predominance of the mother-image. Although I have not always drawn attention to them, my reader will presumably have had no difficulty in recognizing those features which characterize the Great Mother mythologically, even when they appear under the guise of personalistic psychology. When we ask patients who are particularly influenced by the mother-image to express in words or pictures what "Mother" means to them—be it positive or negative—we invariably get symbolical figures which must be regarded as direct analogies of the mythological mother-image. These analogies take us into a field that still requires a great deal more work of elucidation. At any rate, I personally do not feel able to say anything definitive about it. If, nevertheless, I venture

to offer a few suggestions, they should be regarded as altogether provisional and tentative.

192 Above all, I should like to point out that the mother-image in a man's psychology is entirely different in character from a woman's. For a woman, the mother typifies her own conscious life as conditioned by her sex. But for a man the mother typifies something alien, which he has yet to experience and which is filled with the imagery latent in the unconscious. For this reason, if for no other, the mother-image of a man is essentially different from a woman's. The mother has from the outset a decidedly symbolical significance for a man, which probably accounts for his strong tendency to idealize her. Idealization is a hidden apotropaism; one idealizes whenever there is a secret fear to be exorcized. What is feared is the unconscious and its magical influence.<sup>5</sup>

193 Whereas for a man the mother is *ipso facto* symbolical, for a woman she becomes a symbol only in the course of her psychological development. Experience reveals the striking fact that the Urania type of mother-image predominates in masculine psychology, whereas in a woman the chthonic type, or Earth Mother, is the most frequent. During the manifest phase of the archetype an almost complete identification takes place. A woman can identify directly with the Earth Mother, but a man cannot (except in psychotic cases). As mythology shows, one of the peculiarities of the Great Mother is that she frequently appears paired with her male counterpart. Accordingly the man identifies with the son-lover on whom the grace of Sophia has descended, with a *puer aeternus* or a *filius sapientiae*. But the companion of the chthonic mother is the exact opposite: an ithyphallic Hermes (the Egyptian Bes) or a lingam. In India this symbol is of the highest spiritual significance, and in the West Hermes is one

<sup>5</sup> Obviously a daughter can idealize her mother too, but for this special circumstances are needed, whereas in a man idealization is almost the normal thing.

of the most contradictory figures of Hellenistic syncretism, which was the source of extremely important spiritual developments in Western civilization. He is also the god of revelation, and in the unofficial nature philosophy of the early Middle Ages he is nothing less than the world-creating *Nous* itself. This mystery has perhaps found its finest expression in the words of the *Tabula smaragdina*: “omne superius sicut inferius” (as it is above, so it is below).

194 It is a psychological fact that as soon as we touch on these identifications we enter the realm of the syzygies, the paired opposites, where the One is never separated from the Other, its antithesis. It is a field of personal experience which leads directly to the experience of individuation, the attainment of the self. A vast number of symbols for this process could be mustered from the medieval literature of the West and even more from the storehouses of Oriental wisdom, but in this matter words and ideas count for little. Indeed, they may become dangerous bypaths and false trails. In this still very obscure field of psychological experience, where we are in direct contact, so to speak, with the archetype, its psychic power is felt in full force. This realm is so entirely one of immediate experience that it cannot be captured by any formula, but can only be hinted at to one who already knows. He will need no explanations to understand what was the tension of opposites expressed by Apuleius in his magnificent prayer to the Queen of Heaven, when he associates “heavenly Venus” with “Proserpina, who strikest terror with midnight ululations”:<sup>6</sup> it was the terrifying paradox of the primordial mother-image.

195 When, in 1938, I originally wrote this paper, I naturally did not know that twelve years later the Christian version of the mother archetype would be elevated to the rank of a dogmatic

<sup>6</sup> “Nocturnis ululatibus horrenda Proserpina.” Cf. *Symbols of Transformation*, p. 99.

truth. The Christian “Queen of Heaven” has, obviously, shed all her Olympian qualities except for her brightness, goodness, and eternality; and even her human body, the thing most prone to gross material corruption, has put on an ethereal incorruptibility. The richly varied allegories of the Mother of God have nevertheless retained some connection with her pagan prefigurations in Isis (Io) and Semele. Not only are Isis and the Horus-child iconological exemplars, but the ascension of Semele, the originally mortal mother of Dionysus, likewise anticipates the Assumption of the Blessed Virgin. Further, this son of Semele is a dying and resurgent god and the youngest of the Olympians. Semele herself seems to have been an earth-goddess, just as the Virgin Mary is the earth from which Christ was born. This being so, the question naturally arises for the psychologist: what has become of the characteristic relation of the mother-image to the earth, darkness, the abysmal side of the bodily man with his animal passions and instinctual nature, and to “matter” in general? The declaration of the dogma comes at a time when the achievements of science and technology, combined with a rationalistic and materialistic view of the world, threaten the spiritual and psychic heritage of man with instant annihilation. Humanity is arming itself, in dread and fascinated horror, for a stupendous crime. Circumstances might easily arise when the hydrogen bomb would have to be used and the unthinkably frightful deed became unavoidable in legitimate self-defence. In striking contrast to this disastrous turn of events, the Mother of God is now enthroned in heaven; indeed, her Assumption has actually been interpreted as a deliberate counterstroke to the materialistic doctrinairism that provoked the chthonic powers into revolt. Just as Christ’s appearance in his own day created a real devil and adversary of God out of what was originally a son of God dwelling in heaven, so now, conversely, a heavenly figure has split off from her original chthonic realm and taken up a counter-position to the titanic forces of the earth and the

underworld that have been unleashed. In the same way that the Mother of God was divested of all the essential qualities of materiality, matter became completely de-souled, and this at a time when physics is pushing forward to insights which, if they do not exactly “de-materialize” matter, at least endue it with properties of its own and make its relation to the psyche a problem that can no longer be shelved. For just as the tremendous advancement of science led at first to a premature dethronement of mind and to an equally ill-considered deification of matter, so it is this same urge for scientific knowledge that is now attempting to bridge the huge gulf that has opened out between the two *Weltanschauungen*. The psychologist inclines to see in the dogma of the Assumption a symbol which, in a sense, anticipates this whole development. For him the relationship to the earth and to matter is one of the inalienable qualities of the mother archetype. So that when a figure that is conditioned by this archetype is represented as having been taken up into heaven, the realm of the spirit, this indicates a union of earth and heaven, or of matter and spirit. The approach of natural science will almost certainly be from the other direction: it will see in matter itself the equivalent of spirit, but this “spirit” will appear divested of all, or at any rate most, of its known qualities, just as earthly matter was stripped of its specific characteristics when it staged its entry into heaven. Nevertheless, the way will gradually be cleared for a union of the two principles.

196 Understood concretely, the Assumption is the absolute opposite of materialism. Taken in this sense, it is a counterstroke that does nothing to diminish the tension between the opposites, but drives it to extremes.

197 Understood symbolically, however, the Assumption of the body is a recognition and acknowledgment of matter, which in the last resort was identified with evil only because of an overwhelmingly “pneumatic” tendency in man. In themselves, spirit and matter are neutral, or rather, “*utriusque capax*”—that is,

capable of what man calls good or evil. Although as names they are exceedingly relative, underlying them are very real opposites that are part of the energetic structure of the physical and of the psychic world, and without them no existence of any kind could be established. There is no position without its negation. In spite or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: *yang* (the light, warm, dry, masculine principle) contains within it the seed of *yin* (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter. The long-known “synchronistic” phenomena that have now been statistically confirmed by Rhine’s experiments<sup>7</sup> point, to all appearances, in this direction. The “psychization” of matter puts the absolute immateriality of spirit in question, since this would then have to be accorded a kind of substantiality. The dogma of the Assumption, proclaimed in an age suffering from the greatest political schism history has ever known, is a compensating symptom that reflects the strivings of science for a uniform world-picture. In a certain sense, both developments were anticipated by alchemy in the *hieros gamos* of opposites, but only in symbolic form. Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. With the decline of alchemy the symbolical unity of spirit and matter fell apart, with the result that modern man finds himself uprooted and alienated in a de-souled world.

198 The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven—the

<sup>7</sup> Cf. my “Synchronicity: An Acausal Connecting Principle.”

tree that is also man. In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible. It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger.

